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BAPTIST MISSIONARY MAGAZINE.

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NO. 9.

American Baptist Missionary Union.

West Africa.

JOURNAL OF MR. CLARKE.

In the Magazine for August, pp. 262-4, we gave a letter from Mr. Clarke, dated at "British Akrah." This place is on the Gold Coast, about 600 miles in an easterly direction from Bexley, the seat of our mission. He was there with special reference to the health of Mrs. Clarke and Mrs. Crocker, both of whom were suffering severely from the effects of the climate and the severity of their labors. His own health, too, required a temporary relaxation from his numerous cares and duties.

We have now his journal from Jan. 1 to March 29, of the present year. It commences at Bexley and terminates at Akrah. Under date of Jan. 11, he says:—

My health, which has been bad for some time, is much improved. I preached in our chapel this morning to the country people, and went to Soldier's and preached in the evening. Oh! how grateful I ought to be for the goodness of God to me in this land of darkness and death. Nearly eight years has my life been spared here. How few have lived so long in Africa.

After giving an account of the illness of Mrs. Clarke and Mrs. Crocker, he says, under date of Feb. 1 :—

Preached at king Soldier's this evening. The old man and others seemed glad of another opportunity of hearing the gospel. Had interesting letter, yesterday, from a man at Zuzo, who

has attended our school. He sends to request that our school there, which has been suspended since Christmas, may be opened again. We had a good congregation of natives at our chapel to-day. One man thinks he has a new heart. Such professions are to be regarded with much caution. All we can say is, the Lord knows, and time will show the truth of the case. May the Lord direct him and us.

Embarkation for the Gold Coast.

11. Embarked with my wife, and child, and Mrs. Crocker, on board the Hollander, Capt. Lovett, for a sea voyage for the improvement of our health. It is very trying to us to be obliged to leave, especially as there is an increasing attention to the word of God by the natives, and one adult native professes to believe in the Savior; but we are all so much reduced, and Mrs. Crocker is so low, that we durst not let her remain on shore at the peril of her life, as all other available means have failed. Under these circumstances, we felt ourselves called on to have recourse to a voyage at sea. The voyage will, probably, be longer than we desire, but it is the only opportunity of which we can avail ourselves. The Hollander is a good vessel, and has good accommodations.

15. Sunday. We are off Simon to-day. Preached on deck to the officers and crew, and was glad of an opportunity of attempting something for the blessed Redeemer.

Mrs. Crocker is very ill. She had a severe ague and fever, accompanied with bad symptoms. We almost despair of her recovery. The Lord only can raise her.

Cape Palmas.

Feb. 19, they reached Cape Palmas.

The next day, he writes :—

20. Went on shore this afternoon; find there has been much improvement since I was here seven years ago. Palmas seems to be in advance of the other parts of the American colony. Governor Russwurm is a superior man, and deeply interested in the well-being of the colony. The government seems to be efficient, and the colony is enlarging her territories and forming alliance with the native tribes, which will, doubtless, be beneficial to all parties. I had the pleasure of visiting only one of the mission stations. The Protestant Episcopal Mission has six male and six female missionaries in the vicinity of Palmas, all in good health at this time.

Taboo.

On the 22d they left Cape Palmas, and on the 24th were "off Taboo."

Had a note, and several other tokens of Christian affection, from the Rev. Mr. Henning, of the Palmas Mission. It is a most cheering thought, that the light of the gospel is spreading amidst this more than Egyptian darkness.

25. To-day we are off what is called Half Beriby, where the Mary Carver was captured, and the crew murdered by the natives. Several of them were on board. They appeared very savage. Gov. Russwurm had been there the day before we arrived, and entered into a treaty with them, and promised to provide schools for them. As yet, they are in the darkness of the grossest heathenism. They have never heard the gospel, and thousands of them, in all human probability, must perish without it.

Grand Beriby.

26. Anchored off Grand Beriby. Several hundreds of the natives around the vessel in their canoes, and thirty or forty of them were on board nearly all day. A more savage looking people I never saw. It was with much difficulty that they were prevented from coming on board in such numbers as to place the vessel and our lives in imminent danger. The captain was very decided and prompt in his measures, and a constant and vigilant watch was kept. I felt that we were on the undisputed region of the

prince of darkness. Here we have heathenism without disguise or modification. Satan displays his cloven foot and sways his cruel sceptre with undisputed control; and the heathen gropes and revels in all his darkness and depravity, and hastens to the judgment in all his guilt and misery. No messenger of the Cross appears to invade this region of darkness, or to contend with this cruel and merciless prince. Here he has entrenched himself, and brought his subjects into such complete allegiance, and presents them in such formidable array, that no one dares approach his dominion. But, after all, I cannot resist the impression, that it may be approached with safety and success. As ferocious as the savage breast may be, the language of kindness can reach it; as dark as the human mind may be, the gospel can enlighten it; as hard as the heart is, the blood of Christ can dissolve it; as strong as satan's kingdom is, the Cross has power to overthrow it. And can the missionary of the Cross hesitate to attack this strong hold, since Christ bade him go into all the world and preach the gospel to every creature, and promised to be with him, even to the end of the world? I trust the day is not far distant, when some one will be found ready to enter this field.

St. Andrews.

March 1. Passed St. Andrews to-day. So many natives on board, and so much confusion, that we could not have worship on deck. The natives are the wildest and most savage looking beings I have seen on the coast. But I do not doubt that a missionary would be kindly received by them. But, alas! how many of them, perhaps all of them, will perish before the gospel reaches them.

Cape Lahon.

2. We had a fine breeze last night, and anchored this afternoon off Cape Lahon. From what I can learn of the natives, they are very numerous and less savage than those last mentioned. Their appearance is much milder. No doubt a good mission establishment would be successful here. It would soon exert a good influence over those savage tribes which are more remote. It is about 150 miles from Taboo, the last mission station we passed on the coast, and seventy-five from Bassam, a French settlement.

Grand Jack.

7 & 8. We lay off Grand Jack. This place seems to be quite populous, and the people more mild than any I have seen since we left Palmas. It is a great place for trade, and the people appear more wealthy than any natives I have seen on the coast. They purchased a considerable quantity of furniture, and other articles. Their principal productions are palm oil and gold dust. They have no knowledge of the gospel, nor could I learn that any of them could read. They gave me to understand that schools would not be tolerated among them, and said if any one learned to read, he would be put to death, as such an one would surpass them in cunning and artfulness. But from what I know of the native character, I have little doubt that a prudent man would be received and soon appreciated by them. "The harvest is great, but the laborers are few."

Dick's Cove.

9. Sunday. All hands busy; no preaching on board to-day. Anchored about 3 o'clock at Dick's Cove, a small English settlement. It is quite a fine looking place, more elevated than the land on the windward coast. I understand that there are only two or three Europeans residing there. It is merely a place of trade, which consists of gold dust and palm oil. As I was not on shore, I could not learn whether there is any mission there, or whether they have any religious instruction or not. Mrs. Crocker has had a bad day, and suffered much from fever and ague.

Elmina.

10. Landed at Elmina, a Dutch settlement. This place was planted by the Portuguese more than 200 years ago. It was afterwards taken from them by the Dutch. It is situated on a point of land projecting into the sea, considerably elevated. The town is located on both sides of a beautiful little river, which affords a good landing. The Dutch have two strong forts there, which give the place an air of importance. The best houses are of stone, with flat roofs. The native houses are of swish, (clay and gravel) with thatched roofs. The population is estimated at 12,000, most of whom are natives. Some of the natives are respectable men, and have considerable property. Till very recently, the Dutch government has prohibited mis-

sionaries coming there. The English Wesleyans have within a short time had a mission there, which is in a prosperous state. They have a school and sixty church members.

Cape Castle.

12. Landed at Cape Castle, and called on Governor Silley, and also on the Rev. Mr. Hanson's family, to whom I had a letter of introduction from Dr. Savage, of Cape Palmas. Was kindly received. Met Rev. Mr. Freeman, superintendent of the Wesleyan Mission, who kindly invited me to bring my family on shore, and pass what time we spent at Cape Coast with him at the mission house.

13. We landed this morning, and found Mr. Freeman's carriage at the water side, ready to take us to the mission house. We were very kindly received by Mr. F. and his associates.

Cape Coast is on elevated land, projecting into the sea. It has a good landing place, and is one of the best trading places on the coast. Though the land is high, it is not considered very healthy. It was settled by the Portuguese about the time America was settled by Europeans. It was afterwards taken by the English, and was a great slave market for more than 150 years. The English have three forts at Cape Coast. The town is three or four miles in circumference, and contains about 7000 inhabitants, mostly native Africans. There are some very good houses, built of stone and swish, with flat roofs.

Wesleyan Mission.

The most interesting feature in this place, is the English Methodist Episcopal Mission, which has been established about twelve years. The mission house is a large, commodious stone building, situated on an elevation at the north end of the town, with a fine view of the ocean. They have a church, seventy feet by forty, built of swish. They have employed in the mission six Europeans and sixty native African teachers and assistants. Twenty stations, embracing an extent of country 400 miles on the coast and 200 in the interior. They have, in all, about 800 church members. All their teaching and labor are done by natives. The annual expense of the mission is \$24,000.

16. Preached this morning at 7 o'clock, to 300 or 400 natives, who gave good attention. This afternoon

we had one of the most interesting congregations I have seen in Africa. The chapel was full, all were natives but ten or twelve. They were neatly clad, and very attentive. Nearly 300 of them were said to be members of the church. I enjoyed the day and the exercises very much. What has God wrought! Let the opposers of missions witness this scene, and compare this congregation with their heathen neighbors, and then say that missions do no good. Some of the natives here are worth their thousands, and are trusted by captains of vessels for two or three thousand dollars at a time. All their mechanics are natives, and I have seen no work done in Africa that will compare with that done by the natives of Cape Coast. It is true, however, that they are not finished workmen, nor is this to be expected, considering their advantages.

All the English missionaries on this coast preach to the natives through interpreters. I cannot learn that any attempt to acquire the native language. They say it is very hard to acquire it. The English language alone is taught in their schools. This is a great defect in their operations, as but a small portion of the people understand the English language. They can give the word of God only to a small portion of the people, and as the most of these few have but an imperfect knowledge of that language, their knowledge of the bible must be very limited. But, on the whole, this seems to be the most prosperous mission on the coast. *The missionaries are permitted to go to England every two years, for the improvement of their health.*

A few days ago I met Lieut. Duncan, an English officer, who has travelled more than a thousand miles into the interior. He crossed the Kong mountains and went 400 miles beyond them. He represents the country as high and hilly, and very productive, producing four crops of Indian corn in a year. From his description of the natives, I consider them very similar in character to those with whom I have been acquainted on the coast, with the exception of their not being such accomplished rogues.

21. To-day we bid farewell to our kind friends at Cape Coast. They treated us with great kindness. I soon felt that we were among our blessed Savior's friends, and to bless the Lord for his goodness. Our holy religion is the best introduction, the best passport

to our happiness here. How cold and cheerless is every thing else, when compared with this! I bless the Lord for his goodness to us while at Cape Coast, and pray Him to reward our dear friends who have contributed so much to our happiness here.

British Akrah.

25. Went on shore at British Akrah, and called on Mr. Addison, the Wesleyan missionary there, also on the Rev. Mr. Hanson, the English chaplain. Mr. Addison gave me a polite invitation to bring my family on shore, and spend a few days at the mission house.

Akrah is a beautiful place for Africa. There are three settlements within three miles, British, Dutch, and Danish. There are but few Europeans at either of the places, but a large population of natives. From its location, I should call it one of the healthiest places on the Western Coast of Africa, and the place has that reputation.

27. Went on shore with my family, and met the mission canoe at the water side to take us to the mission house, where we were very kindly received by Mr. Addison, and have every attention we wish.

29. Sunday. Preached in the afternoon to a large congregation of natives, who were very attentive. On Friday and Saturday, Mr. A. and myself preached to hundreds of natives in the streets. This is a very large and encouraging field. May the Lord bless our dear brethren there, and help them to cultivate it.

EXTRACT OF A LETTER FROM MRS. CROCKER.

In our last number, pp. 268-9, we mentioned the return of Mrs. Crocker. The following extract of a letter from her, on board the brig *Smithfield*, July 1, 1846, just before her arrival at Providence, will show the importance which she attaches to the African Mission, and with what reluctance she retired from her loved labors.

Contrary to my fondest hopes and desires, I have been obliged to bid farewell to my dear adopted home among the heathen, and return to my own, my native land. I was but just, as it were, taught the first rudiments of missionary life, and was engaging daily with livelier interest in the work, and

marking out new plans for the future, when disease arrested my course, and laid me low; not to arise again, as in former times, but to make deeper inroads on my *mental*, as well as physical strength. My kind brother and sister Clarke, who have never ceased in their priceless efforts of love and care, spared no means to save me from the grave; but as nothing would avail to restore my wasted energies, they persuaded me to accompany them on a voyage down the coast, an opportunity occurring which Mr. Clarke had long been waiting for, for his own benefit. But how mysterious are God's ways! Two more "remittents," in rapid succession, followed, and nothing, once efficacious, could restore,—as day by day I sunk in almost infantine weakness. The best physicians were consulted as we sailed down the coast, both of our own and foreign nations, all of whom bade me leave the country immediately, or my life would soon be terminated, as nature was too much exhausted to rise under the influence of this debilitating climate. And I was obliged to make the sacrifice, and submit to the decided advice of my dear missionary friends, ("who could not bear to have me die in Africa,") and sailed from Akrah, on the Gold Coast, about 600 miles from our station, on the 29th of April.

Sacrifice I term it, for my departure was in haste, under peculiar circumstances. I had parted from our band of beloved native children, thinking that in all probability my mortal frame would soon be dissolving in some stranger scene, and I might see them no more forever! But when strength was given in a measure, as if to quiet the feelings of anxiety of Mr. and Mrs. Clarke, in view of my departure from them alone; I could hardly submit to leave this poor, degraded heathen land, without once again visiting the scenes I had learned to love so well. The native females, over whom I had hoped we were gaining some influence,—their wants,—their debased condition,—all arose in review, and I yearned again to meet them. I would have suffered on in Africa, if those intervals of relief could have been obtained, which have heretofore enabled me to rise with new zeal and energy from the power of disease. But it could not be; death or entire helplessness waited in my path; therefore have I returned.

My heart aches for the heathen in Africa; and I am sorry to add to the

list of those who have been smitten by its poisonous miasma. Especially at this time,—when the question is so seriously asked; Should white people go, to disseminate gospel truth in that too fatal land? As much as I know of the climate, I could not but answer, yes! though they fall as the autumn leaves, some must go,—and some will still be spared to rear the temple of the Lord in this region of darkness and the shadow of death. There is a sacrifice in leaving a bright and happy land for this dark one; not merely in outward view; but a sacrifice of the finer and softer susceptibilities of our nature. Because the climate withers the growth of the intellectual being; and the wretched, revolting condition of those with whom we associate, sinks sorrow upon the heart. But sacrifice is not thought of; no; it is a delightful privilege when we see faint rays of light, through our feeble aid, dawning in the midst of chaotic darkness, and with ardent hope wait to see it burst into the full beauty of day. It is a work that angels might delight in; and now, as I return to my early home, I feel that it is a *great* sacrifice to give up cherished plans for a life among the poor degraded Bassas,—a sacrifice far greater than to leave at first, friends, kindred, and country. Not that there is any thing so deeply interesting to be seen at present; but because the laborers are faint and few; and without help must soon "rest from their labors." Because, too, there are signs that the word of the Lord is clearing the mists of superstition, so that it may be truly said of them, to whom it has been preached,—

"Behold the heathen wait to know,
The joy the gospel can bestow."

Yes, the darkened sons of Africa ask for more Christian teachers, or God-men, that they may hear of God often and learn His laws. There is a spirit of inquiry among them. Are these things so? And can two or three, weighed down with a variety of other burdens, do much for these thousands? Oh! I trust the American Baptists will not cease to do and feel for the poor African Bassas. Though their loved ones have fallen, may they never disregard the voice that cries from their scattered graves on its lone shores, and yield the cause they died for. Nor let the long sacrifices of those who toil there now, be so forgotten; nor esteem it a light thing, that they have

given their brightest years, and, as it were, have "suffered the loss of all things," to build what must expire with their death.

Teloogoos.

EXTRACT OF A LETTER FROM MR. DAY.

In the Magazine for April, pp. 107–8, we gave a brief account of the severe illness of Mr. Day, and of the arrangements which had been made at Madras for a sea voyage, as the only apparent alternative for the preservation of his valuable life. He has since arrived, by way of England, with his family. His health is somewhat improved, and the hope is entertained that he may so far recover as to be able, at no distant day, to resume missionary labor.

In a letter, dated on board the American packet ship *Victoria*, at sea, from London to New York, May 28, 1846, he gives a particular account of the manner in which a gracious Providence raised up friends for him at Madras, and other places, who sympathized with his sufferings and provided for his necessities. For many reasons, his statements are worthy of publication.

The special gratitude of the Executive Committee, and of all who are interested in the Teloogoo Mission, is due to the friends whose acts of generosity are herein chronicled. They have relieved the wants of a servant of Christ, and aided the cause to which his life is devoted, and they shall in no wise lose their reward. How lovely the example! Christians of different communions uniting their sympathies, prayers and contributions, in behalf of a suffering brother, *because he belongs to Christ!* Such a specimen of Christianity, *in sight of the heathen*, will not be without salutary effect. When all Christians become *one*, then will THE WORLD believe our religion to be divine.

After some preliminary remarks, Mr. Day says :—

Not only was the necessity for my leaving, for a time, the mission field, extremely painful to myself and wife,

but also the being obliged to expend so much of the Board's money for taking laborers *away from the field* instead of sending them *into it*, or sustaining them and their work while there, has been very grievous to our hearts; and the only source whence we can derive satisfaction concerning it, is the reflection, that it has not occurred by our own choice, but by the will of God; and been brought about by circumstances not under our own control, but clearly by the providence of God, whose we are and whom we have endeavored to serve. And though at present it appears a dark dispensation of His providence towards the Teloogoo Mission, we cannot, we dare not, impeach His wisdom, or doubt His goodness; but we desire to submit with reverence, and in patience wait on Him until He turn our darkness into light, our mourning into joy.

After expressing gratitude to the Board, for the provision which they had made for his comfort in London, and his return thence to the United States, he proceeds :—

I would now refer to a few things, both as a duty and a pleasure, which will give the Board some impression of both the *liberality* of friends in and about Madras, and their *views and feelings* as to the necessity and propriety of my leaving the mission and the country for a time and return to America.

On the decision of the physicians being given, many, both missionaries and private Christians, expressed their sympathy, and came to strengthen and comfort me in the affliction; and assured me there was no longer room for the slightest doubt as to the course I ought to pursue; and that was, to get out of the country, with my family, as early as possible. Every attention to my necessities and comfort was paid by both the families,—Mr. Hunt's, while I was confined there, and Mr. Vansomerens', to which I was removed, after a fortnight, for greater quiet and freshness of the country air. Several dear friends communicated the intelligence to Mrs. Day, still at Nellore, and urged her making all possible expedition to reach Madras, with the family; promising to do all in their power to aid in the preparations necessary for the voyage. [These promises were fully redeemed.]

When this intelligence was received by Mrs. Day, and she was arranging

according to the best advice I could transmit to her, for the journey from Nellore to Madras, on the most economical principles the circumstances would possibly allow, which would have occupied at least five or six days after setting out; lo! our dear friend there, whose name I have before mentioned, promptly took this burden upon himself, and insisted on having the privilege of providing conveyance for Mrs. D., the children, and Elizabeth, which would require three palankeens, to go by dawk in only two nights, (resting during the day,) and that in a far more comfortable manner than they could do by slow stages and carts. This he did, entirely taking both the care and *expense* upon himself. Though he has never informed us how much the expense was; yet, from data in my possession, I know it must have been not less than 150 rupees!

My path, though in one sense plain, was yet dark. To leave the country seemed clearly duty,—and to charge the *passage money* to the account of the Board, seemed just, though, under the circumstances, I could not wait for a communication from the Board authorizing this expenditure; but to embark on such a voyage, a voyage of at least four months, and possibly more, even to London, we were not prepared. What had been saved by economy from our allowance monthly, had been lent to the Lord; (certainly we intended it so;) and though we had no distrust of the Creditor, still the circumstances of the loan were such that we could not demand the payment back *at any specified time*, but it was optional with Him *when* and *how* to pay. Whether He would do it *now*, or in *such a way* as would in any degree be *available* towards our getting ready for the voyage, could not be known beforehand. Mrs. D. had commenced preparing clothes for our older sons, Malcom and Samuel, to leave. Indeed, in January or February, (for we had decided to send them to America with Rev. Mr. Heyer, of Guntore,) a few changes of raiment were already made, and cloth purchased for a few more,—not half enough. The rest of us had but a very scanty wardrobe, not enough for even a month's voyage. It was a large family, and a tedious voyage,—“Where was the outfit to come?” This, for several days, greatly distressed my own mind as well as Mrs. Day's. Only faith was left, for sight failed, and hope had scarcely a

foundation; but *one step* of the path of duty being plain, faith enabled us to take that, and then the way farther and clearer opened to our view.

We conversed together and prayed over the subject; it did not appear clear to us that we ought to presume to add to the already heavy charge that *must* be made to the Board for the passage money, that of our *outfit* also; though we knew not but it would be acknowledged by the Board as *lawful*. To meet the expense ourselves, all the property we possessed in the world, if converted to cash, at reasonable prices, would not be half enough; (but even this could not be done for want of time to sell to advantage;) and to contract a heavy debt, either to the Board or any persons in Madras, with scarce any prospect of being able to pay it, we decided *was not* our duty.

Under these circumstances, we made known to one or two friends that we could proceed no farther, for the way was entirely dark, as to providing an outfit for the family. One dear brother of the church in the 84th Regt., sent me a quantity of linen and some other apparel, a part of his own outfit when he came out from England, and nearly as good as new. Another handed me seventy rupees, in cash, to be applied towards my own outfit. Another sent some flannel garments, intended for my sickbed use, or when convalescent,—truly acceptable. One Baptist brother, (a Lieut. Col.) not of that Regt., sent 100 rupees, with his Christian love. Through the efforts of a lady, whom neither myself nor Mrs. Day had ever seen, about 500 rupees were made up by a number of persons, some of whom were our acquaintances, others strangers, and the remainder, to 1000 rupees, was made up by *her husband* (!) and the purse sent by the hand of one of the missionaries of the Free Church of Scotland. The next day the same dear brother in the Lord, brought thirty rupees from “a Christian sister,” and fifty rupees from “a *tried* servant of the Lord,” both with their prayers for us, and their Christian love. Who they were, we have not been permitted to know.

Our friend in Nellore insisted, in addition to all he had done before, “to have a finger in this pie,” and sent 240 rupees. Dear br. and sister Winslow *would have* our little Ellen to entirely fit out *at their own expense*. Sister Ward, too, undertook the whole superintendence of my own outfit. Sister

Hunt took that of our twin girls. Mrs. Vansomerén, though in feeble health, and two young ladies in her family, assisted Mrs. Day about managing for herself, infant, and the boys, M. and S. Other friends were exceedingly kind, and assisted, some more, some less, in different ways, as there was opportunity: and all with much good will, and, at the same time, sympathy in our afflictions; for, during all the time the family was in Madras, I was in a very low state, and unable to walk about the room until about a week before we sailed; and our babe so ill, that it was scarcely expected we should be permitted to take him on board with us;—and Mrs. Day's health also greatly impaired by the long-continued anxiety about my life,—by the fatigue of preparing to leave the mission,—by the journey,—and by almost constant watching with the suffering babe for so long a time.

The remembrance of those days of our affliction and severe trial of faith, and of the wonderful and bountiful supplies for our necessities, and the abundance of the kindest Christian sympathy shown by so many of the Lord's people, and by not a few entire strangers to us, quite astonishes me, and fills my heart anew with gratitude to God, and to those kind friends to whom, under Him, we are so much indebted. But my story of what has been done in this manner, requires another paragraph.

Just before we sailed, Maj. Russell (of 84th Regt.) found a soldier's widow, who wished to return to England, and made arrangements for her to assist Mrs. Day on the voyage, for the sum of £5, extra the government allowance for her passage,—which £5 Maj. R. was intending to pay himself, and thus furnish us help on the voyage (which was greatly needed) without any expense to me or the Board. This kind intention of Maj. R. was prevented by the change in the woman's mind, only the day before we went on board. She had an offer of marriage, and decided to stay; it was *too late* for any other arrangement for help to be made. But what shall I say of the kindness and liberality of another Christian gentleman at the Cape of Good Hope, (belonging to Madras, but at the Cape for his health,)—one whom we had never seen until our arrival there; but whose name had often been mentioned by our dear friend, J. W. Esq., at Nellore. This gentleman, and his nephew,

and family, showed us much kindness; and having learned that Mrs. D. was trying to engage a woman to assist in the family from the Cape to London, insisted on my drawing on his agent in town for such a sum as would cover *all* our expenses of landing, board and lodging, conveyance, &c., while at the Cape, together with the *passage money* and *hire* of the female assistant; (the two last items of which were respectively £12 and £10,) in all £37 sterling! It was in vain for me to decline his kindness. He urged that he *owed all he had to the Lord*,—it was the Lord's money, and he felt himself only a steward, and this was an opportunity which He had given him to be of some service to the Lord's people; and, besides, it was a great pleasure to him to do this for the Savior's sake. Thus bountifully hath the Lord dealt with his afflicted and unworthy servant and handmaid. And as *we* are the servants, and, in a certain sense, the property of the Board, we have felt desirous to communicate these things to the Board, that they also may unite with us in gratitude to God, and to these kind friends; and with us also be encouraged to go forward in the work of bearing the gospel message to the heathen.

I will add to this subject only, that to the money received in Madras, all of which was expended in the way designed by the donors, mostly on the outfit, (including cabin furniture, &c., for we had to furnish every thing ourselves we required on board the ship, except merely an empty cabin, and food, and water, including also a few volumes of missionary and other information, mostly about Hindoostan,)—to that money is to be added a balance br. Vansomerén found against me, on settlement of accounts, and *forwarded to me in London*, of rs. 151.10.4, **CANCELLED** by him!

Of the sweet, the endearing and endeared friendship of missionaries of our own country, of England, and Scotland, and other Christians in Madras,—of their fervent prayers for the restoration of my health,—for our safe and prosperous voyage,—for the blessings of the Savior to go with us, and for our usefulness while in the land of our fathers, and for our speedy return to the mission field and work, I could say *much*. My heart is *full*, as I recall these things to mind. None hesitated to say, "Go, dear brother, the Lord has plainly directed you to depart from this

country for a time, but we hope to see you again; if we are spared till your return hither, we shall again welcome you with all our heart." Now, O Lord! what am I? Thy servant cast upon the restless bosom of the great deep. Hitherto Thou hast been with me; thy hand hath led me in a plain path; leave me not now; strengthen the faith of thy servant and handmaid, devoted to thy fear. Cause thy face to shine upon us, and let thy presence now go up with us when we come again into the land of our fathers.

China.

LETTER FROM DR. MACGOWAN.

Ningpo, Jan. 1, 1846.

English Baptist Missionaries.

Since my last, the missionary corps in Ningpo has been strengthened by the arrival of Rev. W. H. Hudson, of the English General Baptist Society. His colleague, Rev. Mr. Jarrom, now at Hongkong, is expected soon. We have extended a cordial welcome to our brethren, and anticipate much good from their labors. Mr. H. was formerly a missionary in Jamaica, and, subsequently, pastor of a large church in England; and though rather beyond the meridian of life, is pursuing his studies with such unwearied zeal as must, ere long, enable him to preach the gospel in Chinese. I mention this to show that youth is not a necessary qualification in a missionary,—indeed, in many respects, it is desirable that missionaries to the heathen should possess that maturity of body and mind which middle age usually confers. As the other body of English Baptists contemplate occupying one of the five ports, our hopes for China are gaining strength.

New Assistant.

Tsing-sien-sang, a colporteur in the employ of the American and Foreign Bible Society, came to our assistance a few months ago. Like my other native assistant, he is a member of the Tiu Chu church, at Hongkong. He was formerly a petty military mandarin, aged fifty-one, and is a man of some literary acquirements. Having heard bishop Dean preach at Hongkong, he became an earnest inquirer after the new doctrine, but was only baptized lately by the bishop of the Canton church. As he speaks the

mandarin dialect, he is able to make himself understood by literary men and those engaged in trade. That he does not manifest great zeal and energy in his work, is no serious objection to him, for these qualities form no part of the Chinese character. In this respect they are not unlike the Aborigines of America, whom they resemble also in other particulars. It is true, they are industrious and persevering, but this is owing chiefly to the stimulus of necessity; those who can indulge in idleness, seldom fail to do so. Should Chinese converts, therefore, manifest some of the characteristics of their countrymen, conclusions should not be drawn hastily, unfavorable to their piety. Ching, who has been with me since my return to Ningpo, is improving as a speaker, and affords much encouragement.

Chapels.

We have recently opened a new chapel in the centre of the city, opposite the office of the Chu military officer commanding the interior forces in this department. But so unwilling are the Chinese to have foreign neighbors, that several months were spent in fruitless attempts to obtain a building of any kind. Public opinion is all powerful here, and as it sets so strongly against foreigners, people fear to rent them houses. At length a place was secured at 40,000 tsien per annum, (about \$32) capable of accommodating about 100 people. Extreme caution was necessary in taking possession of it for preaching purposes. At first, we borrowed a few rude benches, and invited privately a few of the neighbors to meet with us, and gradually brought in suitable benches, white-washed the building, and stood at the door, promising books to all passers by who would come and hear, and, finally, went into the streets and publicly pressed the people to enter. We have now seldom occasion to resort to these measures to get our daily congregation, the voluntary attendance being sufficient without them. In the course of a few days, we purpose putting up our sign,—“Temple of the True God;” as there is no reason to apprehend opposition from any quarter.

Roman Catholics.

About two centuries ago, the Jesuits had a flourishing mission at Ningpo, though it proved fatal to so many of them that it was called the grave of

their missionaries. At the present time, Rome has not half a dozen adherents in this city, but she is about making vigorous efforts to regain the ground she lost through the dissensions and final expulsion of her agents. The authorities were greatly alarmed a few weeks since, by some Lazarists laying claim to several valuable lots in the business part of the city, the occupiers of which conceived their title to the land to be unexceptionable. On referring to some old records, it was clear that the new claimants were the original and rightful possessors. Custom, or law, or both, in China, makes possession more than nine-tenths of the law. The mandarins saw no alternative but a tumult in the city, or punishment from France. At this juncture, the French Ambassador arrived with a frigate; the fears of the people and of the officers, also, magnified this vessel into a fleet of forty sail, which it was reported was off Chusan, for demanding reprisals. It is said that the Ambassador declined to interfere, as the Jesuits at Shanghai claimed the property as theirs, calling their brethren, the Lazarists, "*valecers*," (thieves) for trying to obtain property which did not belong to them. Shanghai, it would appear, has been delivered up to the disciples of Loyala, and Ningpo to the rival fraternity. The Jesuits could not occupy the lots themselves, and were unwilling that their compeers should enjoy that advantage. The mandarins are said to have been glad to compromise the matter, by giving the Lazarists some lots elsewhere, at a nominal rent for 100 years, on which an imposing structure will, probably, be erected. Any thing addressed to the senses, of a showy character, will easily captivate this people. So that the new edifice, with its gaudy tinsel, will quickly set the present prejudices of the people against this sister sect of theirs, and the new Diana be exalted to an equality with their other idols.

Insurrection—Surgical practice.

Insurrections are by no means uncommon in China. The mandarins, though invested with almost unlimited power, in appearance, are in fact, in no small degree, under democratic influence. There are times when the people take the power into their own hands, and successfully oppose their weak rulers.

An occurrence of this kind took

place lately in the neighboring city of Funghwá, a walled and very populous place. The citizens thought themselves wronged in the important matter of taxation, and were long on the eve of a revolt, when one of their delegation to the chief magistrate received the indignity of a blow in the face, for his temerity in pressing the case of the people; the excited populace rose as one man and drove out their Chihien, who barely escaped with his life. He has since been disgraced by his superior, and it is thought will be strangled for his indiscretion. Being their own masters, the people grew bolder in their demands, and refused submission to the authorities of the department. Some 1200 soldiers were sent against the rebel city from this place, and a Chihien from a distant city appointed to exercise authority over them. The government soldiers were totally defeated, with a large number killed and wounded. The new Chihien was dangerously wounded, and his secretary killed by his side. Great alarm prevailed in Ningpo, for it was expected that the insurgents, flushed by their recent victory, and exasperated against the mandarins of this place, would march against it. The families of those in authority were sent, with their valuable effects, far into the country; and the mandarins themselves would have followed, but the people would not suffer them. "When the English came," said they, "you first deceived and then deserted us, leaving us to sustain all the loss and suffering. You shall stay this time." The arrival of an English ship of war at this juncture, probably saved the city from an attack. Large bodies of soldiers arrived soon afterwards, and encamped on the city walls. The Lieutenant Governor of the province (the Governor resides at Fuchou, and has jurisdiction over this and the Fakien province,) also arrived from the capital, and commenced a vigorous paper war, which, with time, brought dissensions among the rebels, and finally submission. Promises were made, the people gave up their champions to be strangled, and all is now as quiet as before.

The action at Funghwá brought me much employment for more than a week. It was at first expected that above 100 were killed, and a proportionate number wounded. I was sent for, in my professional capacity, to see the wounded in one of the large temples. Whilst on my way thither, I was

endeavoring to revive my anatomical knowledge, expecting there were arteries to be ligatured, limbs to be amputated, and skulls to be trepaned, etc.; but happily for humanity, the Chinese are not skilled in the art of war. Fire arms had not been employed, (all such weapons are kept out of the reach of the people,) but the wounds inflicted with swords, spears, and bamboo cudgels, were, many of them, very severe; and as several days had elapsed since the battle, their filthy, undressed wounds, and their hair matted with blood, made the poor creatures look hideous; for independent of their wounds and rags, they were the most miserable looking wretches I had seen for a long time. The temple swarmed with dronish, stupid priests, who would not so much as bring me a little warm water when I wished to dress the wounds. Yet they were not entirely passive spectators, for one of the brotherhood managed to steal my scalpel, and had it not been for the English Vice Consul, who was present, and who flourished his cane over their shaved heads, with sundry threats, the instrument would never have been returned. All the wounded whom I saw, quickly recovered, except the chief magistrate, who was under my care for about two months, his injuries having been numerous and severe. Ching and Tsing accompanied me at different times in my visits to this mandarin, to explain and enforce the gospel. He was a proud Confucianist, and also an idolater; all exhortations to worship the one true God, seemed lost on him. At one time I thought it right to humble him a little, by saying that the religion he defended as superior to the Christian, was not of Chinese origin, but was brought hither from the country of the "black devils," for so they designate the Bengalis, whom they specially hate and despise. He seemed crest-fallen for a moment, but soon changed the subject by instituting some inquiries about the comparative warmth of his face and my woollen garments. At another time he said he did not worship idols, but adored heaven and earth. It seemed in vain that he was told he ought to worship the Creator of heaven and earth; he could not raise his thoughts so high. Ching shakes his head in reference to such cases, seeming to imply that it is easier for a camel to go through the eye of a needle, than for a man high in authority to embrace the gospel. The literary

and official characters in China, are to be addressed only incidentally; we must begin with the substratum of society, and work upwards, in endeavoring to diffuse among this people the hopes, the motives, and the blessings of the gospel of the world's Redeemer.

France.

EXTRACT OF A LETTER FROM MR. WILLARD.

Douay, June 29, 1846.

Mr. Lepoix—Success.

Mr. Lepoix has just written me. After saying that he had made arrangements for baptizing several persons the fourth Sunday, (yesterday) he adds, "But what rejoices us more than all, is our new evangelist at Chauny. This young man, to whom I have been giving instruction for two years, has exceeded our expectations. He is now converted, and is doing much good here and at his home, three leagues distant, whenever he goes thither. Some time ago there came from his village three men, who had become serious through his means, and who arrived at my house at nine in the evening. It was Sabbath,—I returned from Salency very much fatigued, nevertheless I could not send them away empty, for they seemed to be hungering for the bread of life. They returned to their village after 11 o'clock at night. The next day I received a letter from one of them, entreating me to visit him, that I might tell him of the things which concern the peace and salvation of his soul:—four days later, not having yet complied with his request, there came another letter, much more pressing. I went, and can only say that God is good, much better than we deserve. Pray for us, dear brother, that we may be furnished with strength, courage, and zeal,—for who is sufficient for these things! The beloved M—— informed me last Monday that this man persevered; that he visited him during my absence, and was exceedingly rejoiced to see what progress he made.

"The persecution of our young people of Salency, of whom I spoke to you, threatened with being banished the paternal dwelling and disinherited, continues with fury; the son, poor youth, was last Sunday turned out of doors by his father, because he would not labor on the Lord's day;—he has

not since returned. Nevertheless, that brother and sister are full of courage and zeal; I expect to baptize them also the fourth Sunday." (28th inst.)

Mr. Crélin.—Baptisms.

Mr. Crélin, who was prevented by sickness from moving to Meux last fall, to replace the lamented Foulbœuf, proceeded to fix himself there the 20th of May. He says that his health seems to be reëstablished, but that if he fatigues himself, the pain in his side returns. I have not yet seen him, but I am not pleased with the symptoms which he describes. He gives an encouraging account of the state of things at Meux. On the 7th of June he baptized there three persons,—a young girl of the name of Lacquement, who, he says, appears well; and a Miss Monard, of the village of Longueil, a very devout Catholic, of irreproachable character. Mr. C. says of her,—“she was one of the most devoted and serious of the Roman church. She heard the gospel preached seven or eight years ago, and from that moment began to approximate towards evangelical doctrine; but the priests perceiving the danger, employed all means to prevent her from having any intercourse with Christians; and as she is timid and very submissive to those whom she considers spiritual guides, every new question she asked about the gospel, they shut her mouth with prohibitions and threats. One day, as she was confessing to her director that she was very much afraid of being condemned by God when she recited her chaplet, because it is said in the New Testament, that we must not be like the heathen, who think that they shall be heard through the multitude of their prayers and of their vain repetitions; the confessor reproved her smartly, telling her that was another heretical notion,—that she thought herself wiser than he was,—than the church even, which appointed the chaplet and the prayers. Notwithstanding the injunctions of the confessor, as she could not heartily recite her chaplet, she abandoned it.” Mr. C. is much pleased with her excellent disposition. Yet another female, fifty years of age, was baptized, whose spiritual condition Mr. C. represents as being very satisfactory.

Thus our friends in America will see that efforts for the salvation of souls in this country are not wholly vain. I consider the present religious aspect here, more encouraging than ever; our

brethren, too, through the divine favor, are courageous in the midst of persecution.

Efforts of Count A. de Gasparin.

I cannot omit saying, in this connection, that the efforts of Count A. de Gasparin in the cause of religious liberty have produced an excellent effect, which will, I trust, continue to become more and more visible. For several years past, he has boldly defended the broad ground of universal religious liberty, not only in speeches before religious societies and in printed circulars, but also in the legislative hall of the kingdom. When solicited, three years ago, to present the petition of the French Baptists to the Chamber of Deputies, he not only readily consented, but signified his consent with a spirit of Christian liberality and kindness which left no room to doubt his sincerity. When, one year later, the time came to petition again, he wrote to the French Baptists that they should not be tardy; and in the subsequent discussion before the Chamber, he nobly defended his position. When I was about to leave the country, I told the brethren, in consideration of his former kindness, to request his advice if at any time they were at a loss how to act in view of the intolerance or persecution of the local authorities; they have applied to him several times, and have invariably received the needed counsel with promptitude, and expressed in the language of Christian affection. The Board have long been in possession of many interesting facts relating to this subject, which it might not seem proper to publish; but I should not be sorry if these remarks were laid before the Baptist community of the United States. For though M. de Gasparin has no need of my aid to make him known, still I have reason to think that his noble efforts in behalf of religious liberty in this country, and the entire Christian liberality of his feelings, are not known or appreciated by our brethren, at least, as they should be. There are other friends of religious liberty who cooperate with M. de Gasparin, yet, it is also true, that a great portion of the Protestant church feels very little interest in the eminently Protestant principle of universal religious liberty. Should these remarks meet the eyes of my brethren in America, I would beseech them to remember their brethren in France, whose difficulties and

trials they can in no way conceive; and also M. de Gasparin and his friends, with the glorious cause they are advocating in this land. It is not a light warfare in which the friends of the gospel are engaged here;—shall we not have the sympathy and prayers of the American Baptists?

Burmah.

LETTER FROM MR. HASWELL.

Amherst, Jan. 20, 1846.

We are sorry to hear that the state of the funds continues such as to forbid the reinforcement of the mission in this quarter at present. Disease and death have thinned our ranks sadly, and they are still doing their work among the few that remain. It is not quite ten years since the company of fourteen brethren and sisters, with whom we sailed, landed in this country, all in good health and spirits. *Four only of the number remain!* A few years more, will number those with the departed. Who shall fill their places? Just as the scriptures and other books are prepared and printed, and the foundation laid for advantageous missionary effort, shall the work cease for want of funds or men? May the Lord of the harvest send forth more laborers into his vineyard, and unite the hearts of his people to support the cause, so that it can be carried on with energy.

Efforts of Romanists.

I regret exceedingly that there is no one to make a trial to recommence operations in Burmah Proper. Unless efforts be made there soon, I fear the Roman Catholics will have so insinuated themselves into favor, and so prejudiced the government against us, that the door will be more effectually closed against the gospel than ever before. They are evidently doing their utmost to effect this, and we are not ignorant of their wiles. Never before have they made such exertion in these provinces. No pains are spared to prejudice the Christians against their teachers, and against the Burmese translation of the bible. Bribes, and low, scurrilous abuse, issued in the form of tracts, in quick succession, and scattered among the Christians, with false criticisms and assertions, are their chosen instruments for accomplishing their purposes.

Baptisms.

Since my last, I have had the privilege of baptizing five Karens, at a village near, where there are still encouraging prospects. There is also a greater call for books in the surrounding villages than usual; and the native assistant, who has been down to Cawdote for a few weeks, brings some cheering news from that place. Ko Shoon is decidedly a Christian, and three others profess their belief in Christianity.

Peguan language.

In regard to your question,—Whether there is not a prospect that the Peguan language will be superseded by the Burman? I answer, there is a tendency to that result; and it is very desirable that it should be so. But, in my opinion, it must be very many years before the country people will be acquainted with the Burmese sufficiently to receive religious instruction through it. I am able to use both languages, one almost as well as the other; but when I go into the country, Burmese is useless, except that I occasionally find a Burman. Almost the entire population are Peguans, and but very few understand Burmese to any considerable extent; and this will, doubtless, be the case for generations. With my present knowledge, were I coming into the field to preach to the people of *this province*, I would certainly study *Peguan*, and afterwards study *Burmese*, as I could find time. It is not so great a task to acquire a spoken language, when one can mingle with the people, as many suppose; and having obtained *one*, it is much easier to acquire another; particularly is this the case, I believe, with regard to Burmese and Peguan, all the Pali words of the one, belonging to the other.

Preachers wanted.

I would not recommend the multiplication of books in Peguan, after the printing of the New Testament. But there is *pressing necessity* for the employment of one or two men, to travel and preach in the villages during the dry season; and during the rains, there would be abundant labor, in Maulmain, and other places, accessible at that season. Nothing, save the influences of the Holy Spirit, is so much needed in this mission, as *preachers*. Bibles and tracts we have, and theological teachers, and printers, and we

need them all; but we also need, and must have *preachers*, or the work cannot prosper.

We do not teach Peguan in our schools, but it is taught in all the *kyoungs* in the place, and in all the country villages, and in but few of the latter is Burmese taught.

I have strong hope, if my life is preserved, to commence printing the New Testament within a year. I *long* to get this work *done*, that I may give myself entirely to the preaching of the gospel.

EXTRACT FROM MR. BENNETT'S JOURNAL.

In December last, Mr. Bennett made a visit to Mergui, where, at present, Mr. Brayton is the only missionary. He arrived there on the 12th, and found Mr. Brayton "absent from home, about his Master's business, in the Karen jungle." In the following account which he gives of the desolate appearance of this station, we see another proof of the inspired statement, that withholding tends to poverty. Another missionary is greatly needed at Mergui.

Dec. 13. Walked out into the town this morning, through its principal streets. The place has been improved since I was here, some years since. After tiffin, walked out again, to the old mission compound, where brethren Kincaid and Ingalls resided on my former visit, some seven or eight years ago,—and O! what a change! The house *then* occupied by br. Kincaid, and which was written about as a "good board house, that would stand twenty years," has not left a vestige to tell where it once stood! and so of all the other houses, and out-houses, school-houses, and chapel, that *then* existed. *They* cost the Board some 1000 rupees, or more; and *now* where they stood, or very near their site, stand two nearly new board missionary dwellings,—with out-houses, a school-house, and a dormitory, and in near proximity, a good new board chapel, with glazed windows, and near by, a cupola with a bell, to summon to the house of prayer; but, alas! the houses are all unoccupied, the dormitories and school-house in a state of desolation, the chapel closed, the wheel to the bell broken, a good part of the rope gone, the remainder idly swinging in the wind, and

the tongue of the bell silent, that once called together the worshippers of God on the hill;—while, in near proximity, the pagoda seems to have been newly repaired and whitewashed, its bells tinkled in the breeze, and the house of images near, seemed to have friends and protectors as well as worshippers. On a survey of the scene around me, I could not help exclaim, with the prophet, "Where is the Lord God of Elijah?" Hath he clean withdrawn himself, and none remains to do him homage? My heart was sad, and mournfully I turned from the scene, and slowly descended the hill. Here were, to all appearance, mission property abandoned, which must have cost from 1200 to 1500 rupees, and how soon it will again be occupied, if ever, is unknown. It is true, the chapel was erected by private subscriptions raised on the ground; but could the money spent in the erection of these buildings be *now* in the treasury, it would go some way toward extinguishing a \$40,000 debt. Besides, another missionary house, within a few rods of where I write, has been vacated within a few days, and, perhaps will tumble to decay before it has another occupant. In this place *has been* a Burmese church, but where is it now? I could only learn of one professing believer in good standing!

Lest I be considered as casting reflections upon those who have formerly occupied this station, (for this is far from my wish or intention,) I merely state the *facts* as I found them, and my reflections thereon. It is true, br. Ingalls has been forced to go elsewhere, on account of the ill health of his wife, (who has since died) and I know not but he will return and reoccupy the station; if he do not, I know of none who will. The English chapel is closed, because all the English soldiers have been removed from the station since its erection. This station ought not to be abandoned. Here is a large population, and they perish without the gospel.

Dec. 14. Lord's day. At the ring of the gong, preached to the few who came together at its sound, from Matt. v. 6. Had an interesting conversation, to-day, with two wild Karens from the jungle; one of whom seemed to need only instruction, to receive the truth. The other was the most ignorant man I have met with for a long time. When asked where he would go when he died, he said, "to rottenness."

When asked if he worshipped any God, replied, "He did not know any God." He said he had once met the teacher, but he did not remember what he said. O, the darkness of ignorance and superstition. Would that I *felt more*, the sad state of the heathen in this dark land. Come, O thou celestial Spirit, breathe upon these dry bones, or they will ever blanch and die.

Assam.

LETTER OF MRS. BRONSON.

Nowgong, March 29, 1846.

Labors of Mr. Bronson.

My husband, under the pressure of his many cares and duties, having been unable to prepare a journal of the labors in which he has been for some months past employed, has requested me to write in his behalf, and to make a brief statement of his engagements, and of the general state of the mission at the present time. The last hot season was spent, as usual, in preaching the gospel to all who would listen, and in a general superintendence of the orphan and other schools connected with the mission.

The cool, bracing season of winter, was peculiarly welcome to us, as we were both much worn down by the labors of the hot season. My husband left on the 1st of December, for an overland tour to Sibsagar. A journal of this tour he has been wishing to prepare and send to the Board; but duties, that must not be neglected, have fully occupied his whole time, and prevented him from doing it. This, he hopes, will plead his excuse for not having written so frequently and so fully to the Board, as he has wished to do. On this tour, he preached the gospel to all with whom he came in contact, and distributed many books. He every where found the people disposed to hear and to receive books, and hopes that some seed there sown, may yet spring up and bear fruit to the glory of God. The association was an interesting and profitable season, and he returned home much encouraged and refreshed in spirit.

Encouraging indications.

There are many things which encourage us to hope that the leaven of divine truth is silently, but surely at work among this people. There is a

growing contempt of the domineering priesthood, and an impatience of their restraints and exactions, which cannot long continue without producing its natural result,—the disenfranchisement of the people, and the downfall of the spiritual tyranny under which they have so long groaned. Several intelligent men, have, of late, visited us, who seemed sincere and anxious inquirers after truth. The scholars who have been for some length of time in our schools, appear well. We cannot hope that they are yet truly converted, but we see much to encourage us to hope that the word they have so long and diligently been studying, is taking root in their hearts. A very little encouragement would, no doubt, induce many of them to come out and profess Christ before the world. But this we avoid, as we are well aware, that unless there is a regeneration of heart, a genuine work of the Holy Spirit, they will but prove dead weights on the cause, however promising they may appear for a season. We are more and more convinced of the importance of our school operations, and that our great hope (under God) is in the rising generation. From among them, too, we hope to see laborers raised up, to reap these whitened fields.

Orphan School.

In regard to our Orphan School, we can most heartily say, "Hitherto hath the Lord helped us." How little we had to encourage us when we commenced, excepting the word and promise of a covenant-keeping God! We commenced with three orphan children, and a monthly subscription of ten rupees. From this small beginning, we have gone on trusting in Him whose are the gold and the silver, and our trust has not been disappointed. Not *according* to our faith, but *beyond* the measure of our faith has been granted unto us. The Lord has put it into the hearts of many to give liberally of their substance, and has sent us twenty-three orphan children, who look to us as their only earthly friends, and who are being trained up wholly under our influence and guidance. We have recently obtained the services of an excellent elderly woman, as matron for the Institution. She is pious and devoted, and enters with zeal and fidelity into her arduous and deeply responsible labors. Her assistance was much needed, and we receive her as sent from the Lord. An examination of

the school was recently attended by all the residents of the station, which appeared to excite much interest, and to be very satisfactory.

Soon after, Mr. Bronson received a letter from Capt. Butler, the magistrate of the District, giving a detailed account of his inspection of the Institution, and expressing, in strong terms, his approval of its design and operations. A copy of this letter is given by Mrs. B., but is omitted here on account of its length. The letter proceeds :—

Helpers needed.

Our waiting eyes are unto the Lord for help, for unless some one is soon sent to be preparing to take our places when we are worn out, we fear that all that has been done will be in vain. My dear husband's labors are beyond his strength, and painful as the truth is, I cannot shut my eyes to the fact, that he is fast wearing out under a pressure of care and labor sufficient to tax the strength and energies of two, or even more. Could you see him, you would perceive painful evidence of this in his altered appearance. I trust you will pardon me for saying so much on this subject. But it is one that lies very near my heart.

It is a mystery to us, that Christians in our beloved country can be so wrapped up in the things of this world, and so regardless of the claims that the cause of Christ has upon their affections, their time, and their substance. While almost every month's mail carries to them the tidings, that one and another of the missionaries have gone home to heaven, why are they not awake to the necessity of sending out others to take their places, and to gather in the precious harvest, which the departed ones have sown in many tears, and at the cost of health and long life, which they, probably, might have enjoyed, had they been content to sit down "at ease in Zion." How is our blessed Savior and his cause thus wounded in the house of his friends!

EXTRACT OF A LETTER FROM MR. CUTTER.

Mr. Cutter, in a letter dated on the Brahma Putra, Feb. 11, 1846, gives an account of the Missionary Association held at Sibsagar, the 15th of December, and says

that the week passed away most pleasantly, in consultation over their various plans of operation, prospects, encouragements, and discouragements. He then adds :—

The next Lord's day, Dec. 21, we had the pleasure of witnessing the baptism of Ramsingh, one of the workmen in the printing office, and cousin to Batiram, and who had been examined and approved by the church the previous evening. Br. Bronson administered the ordinance, after having delivered an impressive address to a very large and attentive assembly, by the river side. In the evening, the communion was administered, and it was a most precious and interesting season. We cannot but hope this will prove a year when we shall witness many cheering displays of the Divine goodness and mercy in the conversion of the Assamese.

Batiram and Nidhi continue to give us much comfort, and promise well. I have been much pressed for time in the office lately, but intend they shall in future go out every week for preaching, in addition to our usual Sunday excursions, as they have now got so far advanced, as to be able to maintain their ground against opposers and revilers. I hope to be able to go out with them, and I have long been anxious to devote some portion of each week to this work, and shall endeavor to do so the present year. Both br. Brown and myself usually go out on Lord's days, after English service.

Mrs. Cutter's health has been so feeble, that she has spent most of the cold season in travelling on the river, and the change has proved beneficial. I have just been down to Gowahati for her, as it was not considered prudent, by friends, for her to proceed up alone, as she is subject to such sudden and severe attacks of illness. I left Sibsagar on the 30th of January, and hope to reach home again by the 27th of February,—nearly a month. I have had most interesting, though short visits, with dear br. and sister Bronson, and br. and sister Barker. I was highly delighted with all I saw of their field and operations. I am sure if some of our churches and young ministering brethren at home could have only spent the short time I did even, at Gowahati and Nowgong, we should very soon be cheered by hearing of a missionary family being on their way for each of these stations. I know it is not for want of interest in the Board,

that we are not reinforced. The fault lies with the churches. Br. Barker's health is feeble, and unless reinforced soon, all that has been done at Gowahati will be lost. Br. and sister Bronson have long exerted themselves beyond their strength; and all that has been done at Nowgong will also be lost unless they are soon reinforced. Their Orphan Institution is indeed most interesting, and if carried on and sustained, we trust much good will result from this department. Sibsagar is also greatly in need of another preacher. I do wish you could only go round with us for a week in the vicinity of Sibsagar. You know I resided in Maulmain two or three years, and I can say I think either Gowahati, Nowgong, or Sibsagar, a more interesting and inviting field than Maulmain. Do try and send us help.

In December I made a tour to Jaipur, and I was very much interested in my trip, particularly through Motok, where I had some very interesting congregations. At the expressed wish of some, I conducted English worship on Lord's day, at Tipaur, the Assam Company's station, opposite Jaipur. All the officers from Jaipur attended. Br. Robinson and myself put up with Mr. Bonsall, an American friend, while at Tipaur.

MR. BARKER'S JOURNAL.

Mr. Barker's last communication that has been received, contains an account of his labors during two months preceding April 17. His own health was not good, and that of Mrs. B. was much impaired. He had, nevertheless, continued his labors, and was constantly oppressed by a view of the wants of the people, the facilities for missionary labor, and the impossibility of doing, single-handed and alone, a hundredth part of what needed to be done. He had made two excursions to Durring, and the surrounding region, where he found multitudes willing to listen to his message, who had never before heard the gospel, and among whom he could leave no Christian laborer.

His appeals for help, like others from Assam, are earnest and touching. He is the only missionary at Gowahati, and, in-

deed, in the whole district, containing more than half a million souls, and finds himself sinking under a heavy pressure of anxieties and responsibilities.

Mr. Cutter had recently made him a visit, and he says :—

Br. C. thinks we very much need, and ought to have some one with us, to share the responsibility and labor of our station. I wish you all thought so too. I wish you could know our *real wants*, circumstances and trials. But we will try and be patient, and not murmur at the dispensations of Providence. I hope the time will come when the facts will be fully known, and our wants better understood, and our call responded to. In our estimation, Gowahati has that relation to our mission in Assam, which Boston would have to Massachusetts, provided a cloud of moral darkness enveloped it, and you wished to evangelize the whole State.

After speaking of some peculiar trials occasioned by the immoral conduct of one, concerning whose usefulness high expectations had been cherished, and mentioning, in grateful terms, the continued kindness of Capt. Gordon, he adds :—

We have but few to sympathize with us in this Sodom. We do not see how we can go on under such repeated trials, unless you send us help. Is it right that we should be thus unaided? We feel, perhaps, too much; and it may be too much to express what we feel; but we sometimes think that we ought to have help sent us, or be ourselves recalled from the field. We would not, on any account, be where the Lord would not have us. But, is it his will that so many missionaries should descend to a premature grave, under the pressure of that responsibility and suffering, which a proper support would soften and alleviate? We came here expecting to be reinforced. But what has been done? At the end of six years, we learn it is gravely contemplated to give up the mission!

Had not similar appeals been often made, without apparent effect, we should hope that this might be regarded, and that both the men and the funds would be

speedily furnished to meet the pressing necessities of this mission. The Executive Committee have never cherished the first thought of abandoning Assam ; but they

have feared lest our brethren there might sink into their graves before the churches would furnish the needed assistance. They want, and must have *preachers*.

Miscellany.

Newspaper in Assamese.

The missionaries in Assam have commenced the publication of a newspaper in the native tongue, styled "*The Orunodoi*," translated by Mr. Cutter, "*The Aurora*," and by Mr. Brown, "*The Rising Dawn*." It is published monthly, and is designed to be the medium of scientific, moral, and evangelical truth. Strong hopes are entertained by the brethren, that it will greatly facilitate their intercourse with the people, and be the means of calling attention to the character and claims of Christianity.

The Friend of India, for March, says :—

"We have recently been favored with the copy of a newspaper, published in the Assamese language, at the press of Sibsagar. Its object is to kindle and foster a spirit of inquiry among the lethargic people of Assam ; and to break up that unimpres-sibility of character, which is so great an obstacle to their national improvement. We hope it will be useful to the full extent of the wishes formed by its public-spirited projectors. It is most gratifying to witness the issue of a newspaper, beautifully printed, and adorned with wood cuts calculated to arouse the curiosity of the people, from a press in so remote and uncivilized a portion of the British territories in the East. Whenever the missionary plants his tent, his first business is to set up that instrument to which the nations of Europe are so greatly indebted for whatever superiority they enjoy over the ancient world ; and hence even when we are not able, as in the case of the present mission, to notice a large accession of converts, we are still certain that the elements of improvement are quietly and vigorously at work."

Of the first number, Mr. Brown says :—

"A good deal of fear was manifested on account of its religious character ; but a

much larger number of subscribers have come forward than we expected. I send you a translation of one of the articles contained in the first number, written by a native pundit, which you will perceive notices a most horrid custom of the Ahom kings, which we have often heard of, but have hitherto been scarcely able to credit. On the death of each king, a number of *human beings*, sometimes as many as ten or twenty, were *buried alive* in the same tomb, and there left in a state of horror and distress too revolting to be contemplated, until either hunger and thirst, or want of fresh air, put a period to their sufferings. I do not recollect to have ever heard of a more shocking custom in any part of the world.

"In the tombs were also buried all the gold and silver vessels, jewels, &c., which were worn by the king when alive, as he was supposed to require the same comforts in a future state that he had enjoyed in this. These tombs are very capacious, the more ancient ones being constructed of timber, the modern ones of brick. During the last year, the Assamese have been digging open these graves, for the sake of the treasures. So many have suddenly become rich by this means, that for about six months the people have been in a state of high excitement, digging the graves at night, and now scarcely a single mound of any considerable size is to be found in any of the villages that has not been dug open.

"I have given you a translation of the article entire, and if you wish to publish any account of it, you can abridge it as you may think best. As it has now been published more than a month, and no objection has been made to any part of it, you may rely on its being correct."

Violation of the Tombs of the Kings.

"From ancient times, whenever any of the Ahom kings died, it was the custom for his successor to bury in the tomb of the deceased king, the vessels in which he ate and drank, together with all the articles of furniture and clothing which were used by him. The servants and attendants of

the king, and sometimes his elephant and horses, were also buried with him. The manner of burying was this. The room in which the body was deposited, was overhung with seven awnings, fringed on all sides with golden ornaments. The head and foot of the royal couch was overlaid with gold, also the four posts to which the curtains were attached. On the couch was spread a silver coverlet; the pillow was adorned with gold and precious stones, and here they placed the king, dressed in his robes and ornaments. By his side was laid the royal sword, the sheath ornamented with diamonds set in gold. On the floor, near his head, were placed four or five baskets; in one of which, made of silver, was placed a golden vessel containing his lime-box,* ornamented with diamonds, and his gold tobacco-box, his gold handled knife, and a silver areca nut. Another of these baskets held his golden drinking cup, in another were his jewels, in others, gold and silver vessels. Also boxes containing silver. At the foot was placed his hookah, with a pipe and silver extinguisher, the snake ornamented with gold and silver. A servant stood fanning him with a gold handled chowrie.† In other parts of the tomb were placed various articles, servants, &c. Since the kings embraced the Hindu religion, the practice of burying men and animals alive, has been discontinued; although it is stated that four skulls have been found in Rudro Singh's tomb, and ten or twelve in Promot Singh's.‡

“Formerly overseers were appointed to watch these tombs, who prevented their being dug open and plundered. Beside which, it was supposed that departed spirits, demons, Ahom dainis,§ and the kings themselves haunted the place, so that no one dared to molest the sepulchres. One only, that of the Gorgonya Bura Raja, had been dug open by the Muttocks, previously to the year 1766, A. D. 1844. In that year the tomb of Lokhmi Singh, at Soraideo, was first opened by stealth and plundered by the son of Horukuria Bora. The people seeing this, and finding that no departed spirits or demons haunted the tombs, lost all their previous fears, and combining in parties of thirty or forty, proceeded to dig open the others. Finally, the late Raja Purondor Singh, finding himself unable to preserve the remaining tombs from violation, has commenced opening them, with the intention, it is

said, of conveying the bones of his ancestors to the Ganges.

List of the Tombs opened.

“1. Lokhmi Singh's. This was a brick tomb, and was found to contain much treasure; those who dug it open were apprehended and imprisoned.

“2. The Deka Gorgonya Raja. This tomb was built in 1474 (A. D. 1552), and contained six rooms. Many gold and silver vessels are said to have been found in it; also a great quantity of bones.

“3. Promot Singh's, built in 1673 (A. D. 1751).

“4. Sib Sing's, built in 1666 (A. D. 1744).

“5. His queen, Bor Roja. In this tomb were found a golden braid of hair, with a great variety of diamonds and jewels.

“6. Gourinath Singh's. A small tomb.

“7. Komoleswor Singh's.

“8. Rajeswor Singh's. This and Lokhmi Singh's are said to have been the richest of all.

“9. Rudro Singh's. A brick tomb, containing a large amount of treasure, and several boxes of gold and silver.

“10. Khora Raja's.

“11. One of the Dihingia Raja's, name unknown. While digging this, the earth caved in and buried four men. Two were rescued by their companions, the other two died before they were got out. Afterwards, while the servants of the late Raja were digging, the earth caved in again and buried a Duonia. He was, however, extricated by the other workmen.

“12. Godador Raja's. This being a very large tomb, those who had been digging it by stealth were unable to penetrate it. The late Raja has been employing a hundred men for about two months, and has just succeeded in getting it open. It is about one hundred feet high.

“13. Protap Singh's, in the tea garden. Opened by the Raja.

“Beside these, many sepulchres at Soraideo, where the princes, princesses and nobles were buried, have been opened and plundered. Also in Gorgaon, Sibsagar, Saring and Janji, they have been opening the sepulchres, and in some instances quarrels have arisen, in which several persons have been nearly killed. In opening the tomb of Orjun Bur, a Gohain, at Sibsagar, a man who entered was unable to find his way out, and perished in the tomb.

“Those who are not satisfied with their own property, but covet and plunder that of others, whether buried in graves or elsewhere, will reap no benefit from such gains, but will only incur guilt.

* Lime is eaten with the areca nut.

† Tail of the Tibetan ox.

‡ Both these kings were Hindus.

§ A kind of sorcerers.

“It was the custom in Egypt, in ancient times, to build brick tombs of this kind for their kings. Some of these tombs are upwards of three thousand years old, and are still in a good state of preservation.”

Papal Missions in Siam.

The missionaries of the American Board of Commissioners for Foreign Missions, conclude their annual letter, dated Jan. 1, 1846, as follows:—

“More than two hundred years have rolled away, since those, who call themselves the successors of the Apostles, commenced their labors here, and yet, strange to tell, not a Bible, not even an entire Testament in the language of the people, have they provided for them! It is believed that the same is substantially true, in respect to their labors throughout the whole of this Eastern world. When Christ was on earth, the scriptures were in the hands of the people, and he made it their duty, to ‘search’ them. His Apostles did the same, and their Epistles, most of which were directed to congregations, or assemblies, made up of Christians and others, were in that age, universally considered to be the property of the people, so that any individual was at liberty to transcribe, or cause to be transcribed from the originals, as many copies as he wished. And now, that men who claim to have received their commission from Christ himself, and who so frequently surname themselves by the names of the Apostles, should do so directly contrary to what Christ and his Apostles did, is amazing! Their course, however, in giving the people scattered portions and fragments of the scriptures, has been overruled for good. It has awakened an interest in a great multitude of minds in most of these Eastern nations, to know more about ‘the whole of God’s book,’ and this interest is becoming more and more general, from day to day. Thus, while the morning has been long breaking upon this and surrounding countries, the Lord has been preparing their inhabitants for a more hearty reception, and a more profitable enjoyment of its life-giving light. How extensive the field! How glorious the prospect! May the hearts of Christians never grow cold, in abundantly providing these famishing millions with the bread of life! And may the hands of missionaries never grow weary in circulating it, till all men, every where, have become

enlightened, freed, and blessed, by partaking of its benefits!”

Assistant Secretary.

The REV. EDWARD BRIGHT, JR., late of Homer, N. Y., has accepted the appointment of Assistant Corresponding Secretary of the American Baptist Missionary Union, and entered upon the duties of his office. Possessing qualifications that eminently fit him for the department to which he has been assigned, and enjoying, in large measure, the confidence of our denomination, laymen as well as ministers, his acceptance of the office is regarded by the Executive Committee as an encouraging feature in their prospects. He will need, and, we presume, will receive, the cordial and earnest coöperation of the pastors of the churches, and of all who desire the enlargement and prosperity of our foreign missions. Let there be union of purpose and concert in action, and then may we ask and expect the Divine blessing.

Missionary Conventions.

Arrangements are about to be made for the holding of a few missionary meetings at central points in different States, during the approaching autumn, to be attended, in addition to the pastors and others in the vicinity, by the Assistant Secretary, and by deputations from the Executive Committee. As far as may be practicable, the attendance of returned missionaries will be secured. We solicit for this plan of useful effort, the thoughts, prayers, and vigorous coöperation of all who feel an interest in the general object.

Correction.—In the last Annual Report, as published in the July number of the Magazine, the whole name of the First Vice President of the American Baptist Missionary Union was not given. It should read, ANTHONY H. DUNLEVY, Esq., of Lebanon, Ohio.

American Baptist Missionary Union.

Recent Intelligence.

BURMAH.—Mr. Binney, in a letter dated Maulmain, April 22, 1846, says:—“The prospects of the school, for the next year, are good. About *one hundred* are already over from the Burman side, [Rangoon, &c.] Some of these will study for the ministry. My pupils of last year are returning some weeks before the time I appointed, in fine spirits. So far from being alarmed at the ‘dry season term,’ some of them are bringing their families with them, that they may have no difficulty upon that point. So many are here, that we must commence school at once, though it is some time yet before the rains set in,—the usual time for the school to begin. About forty have been in regular study the past week. They are here, and must not lose their time and opportunity. Some of them are for the ministry.

“We have every thing to encourage us in our labor, except *men* to help gather in the harvest. If the American churches ever mean to do the work for these Karens, now is the time. They greatly mistake, if they think some more convenient and future time will answer. However, the responsibility is with them. That they have ample means in men and money, does not admit a question. May God give them the heart.”

Mr. Howard, under date of Maulmain, March 21, 1846, writes:—“We want more men, and we want right men. I hope our brethren, now at home, will soon return and bring with them a strong reinforcement. Arracan wants men. At least men ought to *live* in Arracan, for the benefit of the Karens in Burmah. A *preaching* Burman missionary,—one who shall make preaching his entire work, is *imperatively* required *here*, and another for the Karens. Br. Vinton cannot possibly perform the labors required in his department. Br. Binney is making a good beginning in

preparing a native ministry for the Karens; but this does not yet supersede the demand for missionaries for that people.”

Mr. Osgood has been compelled by the failure of his health to embark, with his family, for the United States. Mr. Stilson has been called down from Arracan, to supply, in part, the place of Mr. Osgood, at Maulmain, and to perform other service required by the absence of Dr. Judson and Mr. Simons. Mr. Ingalls, instead of returning to Mergui, has gone to Arracan to remain until the return of Mr. Abbott, or the arrival of some other missionary.

A very interesting letter from Miss Vinton, dated Maulmain, March 23, 1846, which we shall publish in our next number, concludes as follows:—“I have heard one item of intelligence to-day, which cannot fail to interest you. A large company of Karens arrived here to-day from Rangoon, saying, that one of the ordained native preachers from Sandoway, came over last month, [February] and baptized *three hundred and seventy-two* Karens at one time, who had long been worshippers of the true God, and waiting for the ordinance. . . . We have cause for rejoicing, and at the same time for weeping. For rejoicing, in that the converts to the truth are being multiplied; and for weeping, that there are so few to watch over these converts, and teach them the way of God more perfectly. . . . The number of Karens baptized within the present year in the regions of Sandoway, Rangoon, Tavoy, Mergui, Amherst, and Maulmain, is about *twelve hundred*. What hath God wrought!”

SIAM.—Mr. Goddard, in a letter from Bangkok, dated Dec. 8, 1845, says that his health, which had been impaired, was restored. Mr. and Mrs. Chandler were temporarily absent, so that he

and Mrs. G. were *alone*. “Yesterday,” he adds, “we had a pleasant time at communion. *Twenty-two* native brethren were present, and seemed to enjoy the exercises. As we were alone, the services were all in Chinese, which, I presume, is the first instance of the kind since the formation of the church. Thus far there had always been other brethren present who did not understand Chinese, and, therefore, the services have been partly in English. There was a mournful pleasure yesterday in conducting the services. It was more interesting to me, and, doubtless, to the people, to have all in a language which they understood; but it was sad to feel that there was no one to join in the privilege whom I could recognize as a fellow-laborer,—none to proclaim the gospel to the multitudes of Siamese. I have, however, no doubt that in the Lord’s good time, light will arise and deliverance come.

“When I distributed the emblems of Jesus’ love to those twenty-two disciples, yesterday, and told them the fact of Jesus having so loved them as to shed his blood,—to die—for them, was proof that he would love them to the end, and cause all things to work together for their good, I could scarcely believe that HE would abandon his cause here, and leave this flock to be scattered as sheep without a shepherd. I must be slow to take the responsibility of leaving this field destitute.”

Mr. Chandler, in a letter dated Bangkok, Jan. 26, 1846, states that his own health has suffered severely, and that, were it not for his desire to complete the preparation of the Siamese type, upon which he is successfully engaged, he should not think it advisable for him to remain at that station. He says, “Much as I dread remaining here, I think I should dread more to see this station abandoned.”

GERMANY.—Mr. Oncken, in a letter dated at Breslau, June 24, 1846, gives an account of a tour which he had made to Berlin, Leipsic, Halle, Dresden, &c. He says:—“From Dresden I proceeded to

Niesky, a Moravian settlement, and made the acquaintance of Baron Von Bulow, who was much interested in the labors of our colporteurs, and gave me for this object five thalers. Both he and the Moravian minister gave me a most hearty reception, and introduced the subject of baptism. The former granted that infant baptism could not be proved from the Bible, though neither was it prohibited; and the latter said, ‘I always tell the children, in the instruction previous to confirmation, that infant baptism is no where taught in the New Testament.’ ‘But,’ added the good brother, ‘we have history for it, and the development of the church.’ Of course, I made good use of these concessions against my friendly opponents.

“I arrived here [Breslau] on the 18th inst., and was glad to find br. Straube waiting my arrival. The next two days I was occupied in visiting and examining four candidates for baptism, to whom two dear young brethren were unexpectedly added, who arrived from Landshut, on their way to Berlin, with the view of being baptized. With these six believers in the Lord Jesus, I went nearly five miles above the town, and just as the Sabbath commenced, I led them down into the Oder, when they were buried with Christ in baptism. About half past 2 o’clock, we reached our lodgings, and in the morning, at 9 o’clock, we were assembled in the house of one of the brethren, where the church was organized. Br. Straube was ordained as pastor, and br. Priedemann, a native of this place, and originally a member of the church at Hamburg, as deacon. I was then nearly the whole forenoon occupied in giving directions and instructions to the infant church; and throughout these solemn services, we enjoyed the presence of our risen Lord. In the afternoon, I preached in the saloon of the Moravians, to a deeply impressed audience, and in the evening, the little flock were gathered around the Lord’s table.”

GREECE.—Mr. Arnold, in a letter from Corfu, dated April 8, 1846, gives an account of an interesting infant school, which had been established for the children of the

poor. The funds for its support are furnished by residents, without any demand upon the treasury of the mission. It is under the care of a young lady of English birth, assisted by an intelligent Greek girl. Lord Seaton had kindly promised to allow to the school the gratuitous use of a municipal building, thus leaving all the subscriptions free to be devoted to the providing of facilities for instruction. Under date of June 8, Mr. A. says, "The infant school prospers, with about one hundred scholars."

Mrs. Dickson still continues her school at Corfu, and has some encouraging indications. There is among her pupils a growing interest in the Sacred Scriptures, and the light of divine truth is beginning to work changes in minds that have hitherto been full of superstition and prejudice.

Mr. Buel continues at the Piræus, and recent letters from him represent his prospects of usefulness in a very encouraging aspect. The efforts which had been made by the priests, and some of the school teachers, to induce the authorities to suppress his Sabbath labors, especially in the work of Bible Class and Sabbath School instruction, had signally failed. He presented a petition, to which, after twenty days, he received a favorable answer. Permission was given him to *teach the English language*; and this was understood to be a permission to prosecute the work in which he had been engaged before the interruption of his labors. The decision of the Bureau of Education was communicated to him by the Demarch, and he felt quite secure against a repetition of the annoyance.

At the date of Mr. Buel's last letter, June 30, Miss Waldo was at Athens, on a visit from Corfu. Mr. B. urges strong reasons why she should remove to the Piræus, and become the associate of Mrs. Buel in the work of instruction. The facilities afforded at that place, for useful labor among the Greek population, he thinks to be far superior to those at Corfu.

State of the Treasury.—It will be seen by the account of the Assistant Treasurer, that during the first four months of the fis-

cal year, the whole receipts have amounted to \$40,187 39. But it should be remembered that of this sum, \$26,103 89 were received in the month of May. In the months of June and July together, the receipts were only 7,043 19. If the sum received the first four months be taken as the ratio for the year, the total will exceed \$120,000 00. If the receipts for June and July should be the ratio for the next eight months, then the total, on the first of April next, will be only \$68,360 15. The amount actually needed for the remainder of the year is *sixty thousand dollars*. This will require an average of \$7,500 per month from Aug. 1, 1846 to April 1, 1847.

Donations

RECEIVED IN JULY, 1846.

Maine.

Penobscot Bap. Aux. For. Miss. Soc., J. C. White tr., viz.—	
Bangor, 1st ch. 16,94; do., Lewis Watson 25,00; Oldtown, Fem. For. Miss. Soc. 6,00; Hampden, 1st ch. 12,00; Corinth, ch. 11,14; do., Fem. For. Miss. Soc. 7,51; Etna, ch. and soc. 1,41; Enfield, For. Miss. Soc. 1,00; do., Mrs. Mary D. Patten 3,00	34,00
Wiscasset, John Sylvester	3,00
	— 87,00

Vermont.

Hinesburg, ch.	13,82
Burlington, do.	20,00
	— 33,82

Massachusetts.

Boston, Mrs. N. J. Richardson, for support of Burman child named N. J. Richardson, in charge of Rev. Mr. Bullard,	10,00
do., united mon. concert, Charles St. ch.,	76,75
do., Harvard Street ch., Young Men's Mission Soc., Charles Young tr., for support of Tway Poh, a native Karen preacher, and for the life membership of Samuel S. Perkins,	100,00
do., 1st ch. (\$50 of which for a native assistant, and 7,50 for Rev. Mr. Bullard's school) 57,50; Mrs. Bangs, for support of Burman children in charge of Rev. Mr. Brayton, 4,00,	61,50
do., Tremont St. Sab. sch., for Mrs. Wade's school,	8,00
do., Federal St. ch., by a member of, "A thank	

offering for blessings bestowed in sickness,"	100,00
South Boston, ch., For Miss. Soc., Warren French tr., for support of a native Chinese preacher under direction of Rev. Mr. Dean,	77,45
	<u>433,70</u>
Newton, Soc. of Miss. Inquiry, in Theol. Inst., S. W. Avery tr.,	6,90
Framingham, Abner Haven	5,00
Auburn, A. J. Copp, for Burman Mission,	4,00
Chelsea, ch.	63,63
South Reading, Miss E. Wetherbee	5,00
Cambridge, 1st ch., Juv. Miss. Soc. of Sab. school, for support of an African boy named Levi Farwell,	25,00
West Cambridge, Isaiah Jenkins	2,00
Worcester Co., a lady	15,00
Malden, "A widow's mite,"	,50
	<u>565,73</u>

Rhode Island.

Westerly, "A friend to the cause of Christ"	10,00
Providence, Brown University Freshman Class, Wm. Tolman tr., for Siam Mission,	9,70
Newport, "A lady connected with 1st ch."	5,00
	<u>24,70</u>

Connecticut.

Ashford, 1st ch., Thos. Holman	1,00
Connecticut Bap. State Convention, W. Griswold tr.,	1500,00
	<u>1501,00</u>

New York.

Washington Union Assoc., L. R. Mason tr.,	69,51
Ballston Spa, ch., 50,00; do., Richard Dubois (deceased) 50,00; for Sylvester Blood's life membership,	100,00
Milton, (Saratoga Co.) Mrs. Mary Cook	1,00
Canandaigua, George Wilson	100,00
Hudson River Assoc., of which \$56 is from the 1st ch. Sab. school in Troy, for support of two native scholars under direction of Mr. Haswell, and \$28 from West Troy ch., for support of a native teacher under direction of Dr. Judson,	285,61
Less a counter- feit bill	3,00
	<u>282,61</u>
New York city, South ch., Fem. Miss. Soc., Lydia Colgate tr.,	33,35
per Wm. Colgate,	415,96
Rochester, 2d ch. 41,00; do., do., Fem. Miss. Soc. 60,00; to support two children at Tavoy,	101,00
Hartford, (Washington Co.)	14,50
	<u>701,97</u>

New Jersey.

Somerville, ch.	33,00
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Pennsylvania.

Philadelphia, 1st ch., balance of ch. collections, for John J. Smith's life membership,	137,77
do., do., Sab. school, male department, 70,00; do., fem. department 30,00; for Abraham Naphey's life membership,	100,00
do., do., Fem. Miss. Soc., (\$25 of which is for support of a Burman boy named Robert B. Semple, \$154,25, for support of native Burman preachers; and \$25 from the Fem. Karen Ed. Soc., for the support of a Karen girl named Georgiana Boardman,) the whole for life memberships of Wm. S. Hansell and Samuel M. Hopper, of Philadelphia,	204,25
	<u>442,02</u>
Philadelphia, William H. Richards	81,33
	<u>523,35</u>

Virginia.

Southern Bap. Convention For. Miss. Board, A. Thomas tr., viz.—For Burman Mission, 35,12; for African Miss., 15,00,	50,12
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Ohio.

Portage Assoc., John E. Jackson tr., viz.—Aurora, ch., J. M. McClintock, for China Mission, 5,00; Franklin, ch. 1,00; Richfield, ch. 2,00; North Hampton, ch., for the debt, 2,08; Hiram and Troy, ch., for the debt, 3,00,	13,08
Cleveland, ch., Sabbath School Miss. Soc., Mrs. C. A. Dean tr., for James A. Hoyt's life membership, and for the education of two heathen children to be named James Hoyt and Mary Brayton,	100,00
	<u>113,08</u>

Illinois.

Belvidere, ch.	10,70
Rockford, George Haskell	5,00
	<u>15,70</u>
Sundry collections by Rev. J. Meeker while on a journey to the East, for a meeting-house at the Ottawa station,	115,82
	<u>\$3765,29</u>

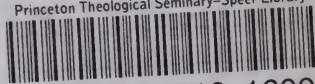
Total receipts from April 1, to July 31, 1846, \$40,187,39.

R. E. EDDY, Assistant Treasurer.



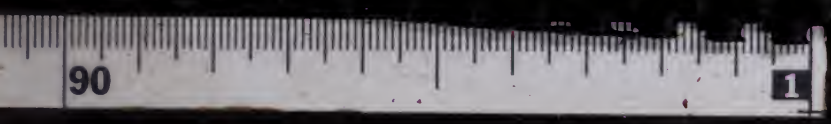
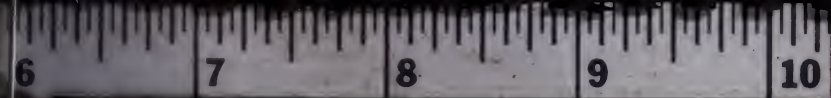
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